

### THE EXISTENTIAL LONGING OF 'BARBIE'

Proceed with caution! Contains spoilers for the 'Barbie' film!

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### ANGLICAN CHURCH WOMEN: LOOKING INTO THE FUTURE

Diocesan ACW Future Committee presents its Summary Report asking for feedback **Page 5** 

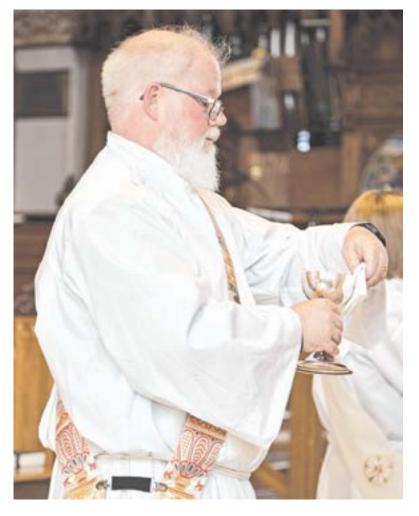


### WHAT CAN I GIVE HIM, POOR AS I AM?

Stewardship perspective: 'Giving our hearts' and 'giving our hearts away' **Page 11** 

# HURON CHURCH NEWS

ANGLICAN DIOCESE OF HURON • Huron Church News is a section of the Anglican Journal • SEPTEMBER 2023



# The day I have run out of excuses: Short reflection on a long journey

Mark Wilton was one of the four new deacons ordained on Trinity Sunday

By Rev. Mark Wilton

od is present in our lives. I've always known

With help from the Holy Spirit constantly prodding and guiding me along I have finally run out of excuses. More than 50 years have passed since I first felt God's call.

Yes, 50 years of excuse making and doubting. The amazing thing that I have found in this journey was God does not take NO for an answer. God definitely does have a plan for us even when we refuse to accept it.

As I progressed through my education, I continually saw roadblocks that I perceived as reasons to believe my call was not real, that it was not genuine. But every time I would reach one, a new path would be revealed, a new doorway would open.

On Trinity Sunday, June 4, the excuse making ended in a feeling that simply just cannot be put to words. God had called me to ordination. Three of my friends and I called to be his servants. To lead and serve God's people.

During the service of ordination, God's presence was felt

by myself. It grew and I felt it most strongly during the bishop's examination. It was not said aloud during the service during the "I believe I am so called, the "I do's, and the "I wills" in the back of my mind the conversation was with God and the simple "I wills" in my mind were followed by "with your help". I am certain now of my call and faithful in my answers because in all things on this journey toward ordination were made possible with God's help.

Give thanks, Give praise. Be well. Be safe. God Bless.

▶ Page 7: Rev. Diana Boland: WHEN GOD INTER-VENES: YOU'RE NOT DONE YET (Reflection on ordination)

# Missionary to Missioner: Decolonization is a myth

ecolonization as we understand it is a myth. The legislative and structural racism and greed that give foundation to empire building are simply not undone with the passing of laws or the reading of books. This underlying system of oppression is implicit in everything we do, and cannot be excised with the same tools that built it. (...)

What we are striving for with Indigenous Ministries is a Gospel understanding of creation. The Two Row Wampum is our ancient bedrock document, which was about the sojourner relationship between Indigenous and non-Indigenous peoples, in which we can walk the land together for the goodness of our communities.

Thus, what we suggest is not a degradation of structure, but rather the inverse of empire, the Kingdom of Heaven; the example we have of collective action and salvation in our Gospel readings, and the way Jesus inaugurated for us thousands of years ago, calling us to a self-emptying of power and privilege and a filling of the Spirit. (...)

Psalm 137 gives us the line: *How shall we sing the Lord's song in a strange land?* This Psalm is a psalm of lament. It is the lament of the dispossessed. But what are we to be dispossessed of? Power and privilege and our empire status. Christendom and dominion over faith and spiritual matters."

We are singing the Lord's song in strange lands, but we can no longer be the church of the expansionist Gospel, the missionaries sent out to transform the world into our image. We must excise those empire impulses and learn a little something from Indigenous peoples all around the world."

▶ Page 6
Rev. Hana Scorrar: HOW INDIGENOUS MINISTRY IS GOING TO SAVE THE CHURCH

## Huron to host General Synod in 2025

June 4, 2023 (Trinity Sunday) at St. Paul's Cathedral, London,

Ontario. Mark Wilton was ordained deacon along with BJ Dunbar,
Diana Boland and Patrick Martin.

(Photo: Charlotte Poolton)



The announcement came on the last day of the 43<sup>rd</sup> session of General Synod of the Anglican Church of Canada in Calgary, July 2, 2023: The Diocese of Huron will host the next session of General Synod in 2025 in London! We will be delighted to welcome delegates/members to Huron, and we are grateful for the honour.

▶ Page 2:

**Bishop Todd: CHALLENGES AND JOYS OF GENERAL SYNOD** 

Page 9

Rev. Canon Grayhame Bowcott: GENERAL SYNOD – THE ANGLICAN CHURCH AT ITS BEST

### Huron Archives receive federal funding to improve the state of the Mohawk Institute records

The Verschoyle Phillip Cronyn Memorial Archives (Huron Archives) received funding through the Documentary Heritage Communities Program (DHCP) developed by Library and Archives Canada.

This funding will make it possible to attempt to correct the continuous injustice caused by the state of the Mohawk Institute records.

The Archives have partnered with Six Nations Public Library, Woodland Cultural Centre, and the Survivors' Secretariat to ensure that the work is community-led and centres the information needs and voices of the Hodinohsho:ni community. The funding will be used to hire two roles from the Hodinohsho:ni community to conduct the work of the rework project.

The Mohawk Institute was a residential school located in Brantford, Ontario. It was in operation from 1828 to 1970.



# Let there be greening ASSEMBLY 2023

# Challenges and joys of General Synod

From June 27 to July 2 the General Synod of the Anglican Church of Canada met in Calgary, Alberta. The Diocese of Huron was well represented by Kyle Gascho, Dorothy Patterson, Paul Townshend, Pam Walters, Grayhame Bowcott, Jane Humphreys, Tanya Phibbs, and me.

General Synod is the "national" body of the Anglican Church of Canada consisting of the bishops of each diocese and members chosen from the clergy and laity of each diocese, to serve the well-being of the whole church.

Anglicans were not alone in this meeting as we also gathered in "Assembly" with delegates from the Evangelical Lutheran Church in Canada, our full-communion partners. In this Assembly we welcomed the Moravian Church into full communion with us, as well. The Moravian Church is one of the oldest Protestant churches in



each church.

existence. What a gift it is to grow in communion and to learn from the faithfulness of

A large portion of the gathering is worship and informal times of prayer, meals, and fellowship. It is always astonishing to be in a room where people are gathered from every part of Canada. There is a powerful unity in this diverse gathering, even when we sometimes find the differences to be difficult. There are so many good and faithful

people in our church. Another large part of the meeting is to hear about, and debate, "resolutions" - and there were many.

Listening well is one of the challenges and joys of Gen-

Letting God know your concerns...

eral Synod. Sitting for long periods of time takes energy and dedication! We pray that all these voices reveal the voice and will of God for us – so, the work is holy. If you would like to see details of these resolutions and their outcomes, please go to https://assembly.anglicanlu-

General Synod also does the work of electing lay and clergy leadership for the period between sessions.

Archdeacon Tanya Phibbs

was elected to serve as Deputy Prolocutor, a senior officer of General Synod, (in addition to her work in Huron) for the next two years. Congratulations, Tanya! She will join Dorothy Patterson, also of Huron (Six Nations of the Grand), who was elected to the Council of General Synod (COGS, the executive body serving between General Synod sessions).

Many other Huron leaders serve on the various committees and councils of our national church. Thank you, all!

I was grateful for the many, many people who made this large gathering possible and fruitful. I was especially grateful for our Primate, Archbishop Linda Nicholls, for her leadership throughout these past four years and in this meeting. Her skill and faithfulness were constantly evident, but it may have been most clear in her powerful homily at the closing Eucharist. This will be Archbishop Linda's last General Synod as she will retire before the next meeting in 2025. Thank you, +Linda.

Speaking of the next meeting – it was announced at the closing banquet that the Diocese of Huron will host the 44<sup>th</sup> session of General Synod in 2025 in London! We will be delighted to welcome delegates/members to Huron and we're grateful for the honour.

+Todd

# Huron CHURCH

#### Submissions

**Huron Church News welcomes** news articles, commentaries, photographs and story ideas. Publication is at the discretion of the editor.

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# Canada Day backyard party: Community building gathering

Lambton and Area Ecumenical Refugee Committee's (LAERC's) Canada Day party 2023, was a wonderful time for all - Buddhists, Muslims and Christians. This was the first time our committee and newcomers were able to get together since the Covid pandemic.

This annual gathering started in 2006, with the committee of eight, holding their monthly July meeting in the backyard of the Chair, Wilma and her husband, Del Stewart, along with a newcomer, mother of the first family that LAERC had sponsored, in February that year.

Nelcy shared her story, of being kidnapped by the paramilitary and her harrowing escape from being murdered and how grateful she was to LAERC for sponsoring her and her family and how thankful she was to have her three boys and herself, safe in Canada. She now owns and operates a very successful Mexican style restaurant, with great food, salsa dancing nights and it is a busy, popular place in



by Lambton and Area Ecumenical Refugee Committee

Each year, the numbers at our Canada Day celebration vary, with between fifty and ninety gathering, but we never know ahead of time. Some years, many of the parents may have to work at their greenhouse jobs, so arrive later. Only once has it rained, but we moved everyone inside and still enjoyed the food and fellowship, and we all cleaned up together. Our committee members,

fourteen at present, from the Anglican, Presbyterian, United, Roman Catholic, Mennonite, &

Lutheran churches and the wider community, work together to raise funds to sponsor one family a year. We financially fully support them for one year, and assist them in settling into their new community - helping them complete needed paper work, putting them in touch with government settlement services, registering for schools, assisting them to access medical and dental services as needed, providing rides to appointments, signing kids up for local sports teams, etc. So far, we have sponsored 22 family units, that's 99 people, from infants to grandparents, plus 24 babies that have been born since they arrived: fifteen of these family groups through the Anglican Church, seven through the Presbyterian We keep in touch with the

families after their sponsorship is ended and gather with them to celebrate birthdays, graduations, arrival anniversaries and other special occasions. Canada Day is one of those community building gatherings. The kids love the time in the pool while their parents visit and enjoy relaxing together. Hotdogs are BBQ'ed, including halal, and most people bring a dish to share – many from their culture and a taste delight for all.

Many of the children recognize other kids from their school and enjoy playing together with their families there too.

For the committee, it is very rewarding and heart-warming to see how the little ones have grown and changed, hear about successes in school, new jobs, new homes and so on, and to know that the little we do, reallv does make a difference in the lives of these refugees and their future generations. The families seemed so hap-

py to relax in a safe place, with people they can trust, and to be together. Many of the children recognized each other from school. To have fun in a social setting, with their families there, strengthened their relationships and gave them a stronger feeling of belonging and more con-For some, it was maybe a time

when, for a few hours, they didn't think of the disasters, and war, and sickness, and loss and sadness, and the worry for relatives and friends still living under those conditions, and maybe a little more hope for a better future crept into their minds.

Hospitality to all! A Summer

Text and photo: Wilma Lamb Stewart, LAWERC chairperson. Wilma has worked with the diocesan Refugee Committee for over a decade.

### Under the Proud Anglican banner

#### Bishop Todd at St. Paul's following the Pride Parade on July 23

Thank you to everyone who joined us at St. Paul's following the Pride Parade in London on July 23, 2023. Once again all were invited to walk together under the Proud

Anglican banner. With the support of the Diocese of Huron, Proud Anglicans and the Deanery of London we came together to celebrate at St. Paul's

Thank you to the members of St. Jude's, St. Paul's Cathedral and St. Mark's for your hard work decorating the hall, preparing and serving the food. We had over 100 guests!!

We look forward to seeing you all next year for our third annual gathering at the Cathedral.

If you are interested in joining in the planning of next year's gathering, please email hbooth@huron.anglican.ca, interested in taking part in the parade, please email proudanglicanshuron@gmail.com

### A church full of – bicycles!

On Wednesday, June 28, two trucks full of bicycles arrived at Trinity Simcoe.

The collection and transportation of the donated bicycles was organized by Fr. Kevin George from St. Aidan's Parish in London. The bicycles were collected for the Huron Hispanic & Migrant Farmworkers Outreach Ministry.

Forty bikes were taken to Tillsonburg, and the remaining bicycles were stored in the church at Simcoe. On Thursday (June 29) and

Friday (June 30) evening, the

remaining bicycles were gift-

ed to workers at the Ministry 125 reflective safety jackets were donated from Trinity Parish in Port Burwell. Andy Anderson organized the collection and distribution of these items to the workers. "This amazing sharing of re-

sources and goodwill is a clear demonstration of the strength and benefit of being part of such a generous diocesan family", said Rev. Paul Sherwood, Rector of Trinity Simcoe.



Huron Hispanic and Migrant Farmworkers Outreach Ministry had a busy and very successful summer

### **By Libi Clifford**

t's September again – the month that can never make up its mind whether it is summer or tall. Perhaps that is why it is a favourite month for so many people. It is the best of both seasons.

For churches, it is often a month of changes - new beginnings, a reset from the problems of the winter and spring, new programs, new optimism and rejuvenated clergy, back from their vacations.

Prayer also needs to be an integral part of September because everything moves along so well with all the new beginnings – until it doesn't. What happens? Weren't

those new beginnings what we

wanted after all?

### ANGLICAN **F**ELLOWSHIP OF PRAYER

What seemed like a wonderful idea to some and that needed to be implemented immediately, is an anathema to others for all kinds of reasons. We embrace new things like new foods, new clothes, and new jobs easily when the choice was ours to make, but not when it was a decision made by someone else.

Anyone who has lived with small children will tell you that results are much easier to achieve by offering two acceptable alternatives than by imposing either of the choices.



It is all about having control of the decision.

What do we do when we feel we have no control? We certainly can become anxious and upset. Turning to God through prayer can relieve some of the anxiety. Philippians 4:6 says: "Don't

fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns."

For me, the prayer is often

"God, do you care about any Executive.

of this, or am I just making a problem where none exists? In your plan for the world, does this really matter?" Then I

Pray, put your trust in God

and listen for an answer. The answer may be anything from "Get over yourself. It isn't about you" to "You need to express your concerns", but God will answer and give direction. Just knowing that can reduce the stress of a change with which you disagree.

Prayer should be a prime component of the month of September (and all months) for everyone as we move forward with the inevitable changes in our church. Libi Clifford is an AFP Huron

### A holy mess (with a big splash) coming soon to All Saints'!



"Full immersion" — with a helmet and a shovel for now...

Rev. Marty Levesque entering baptismal font in All Saints' new church. The font will be placed below the altar platform making it the centre of the community: "We want people to experience baptism the way our Lord experienced it in the river Jordan".

By Rev. Marty Levesque

This all-out philosophy puts all of one's effort into an enterprise, to experience something to its fullest, to be extravagant.

Go big or go home is a Gen-X philosophy that encourages one to be bold. And it is one taken to heart at All Saints' Anglican Church in Waterloo as we continue through the construction of the new church and the SideWalk Community Centre.

Many years ago, while a student at Huron University College, one of my professors, Ven Jay Koyle, encouraged us to always go big with the sacraments. He advocated that not a little dab would do in baptism, but to make a big splash so to speak. And Jay was not the only mentor of mine that

spoke of the abundance of the sacraments frequently.

Both Canon Greg Smith and Rev Rae Fletcher, may they both rest in peace and rise in glory, always taught me that more was better. Help the symbol of the sacrament tell the story of God's abundant, great, and endless love for the world. Don't just have a little water or a little bit of oil in baptism but make a holy mess!!

One of the new features in the new church is a full immersion baptismal font, the first permanent full immersion font in the Diocese of Huron (aside from Lake Huron itself). Sitting below the altar platform, the new font is in the centre of the community.

Most fonts find their place at the back of the church, symbolizing baptism as a requirement for entrance into the church and worship of our Lord. Ancient churches even had separate baptistries so that candidates wouldn't even enter the church until ritually joined to the community in the waters of new birth.

At All Saints, we wanted to make initiation into the community of believers a central focus of the community and as such the font needed to be front and centre. We want people who join the community or renew their vows to experience baptism the way our Lord experienced baptism in the river Jordan, fully immersed.

We are looking forward to many years of welcoming newcomers to God's family in the new font and giving praise to God for the many who will renew their vows in the water of new life each year when celebrate St. Jean Baptiste each June.

Rev. Marty Levesque is the rector of All Saints', Waterloo.

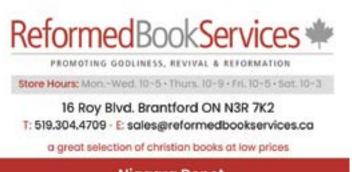
### Ecumenical service of evening prayer

At 7:30pm on Monday, June 12, clergy and laity gathered for a special Ecumenical service of Evening Prayer at All Saints Lutheran-Anglican Church in Guelph.

The service was organized by the Lutheran-Anglican- Roman Catholic Dialogue committee (LARC) which includes the Eastern Synod of the Evangelical Lutheran Church in Canada, The Anglican Dioceses of Huron and Niagara and the Roman Catholic Diocese of Hamilton.

During the liturgy people brought water from Lake Erie, Lake Huron, Lake Ontario, The Conestogo, Credit, Grand, Nith and Speed rivers and the Marden creek. The waters were poured into the font and blessed. The water was then used by the bishops, who were present, to water four nannyberry saplings (Viburnum lentago) to be planted somewhere in each diocese. This is to be symbolic of nurturing new growth and relationships between the respective churches.

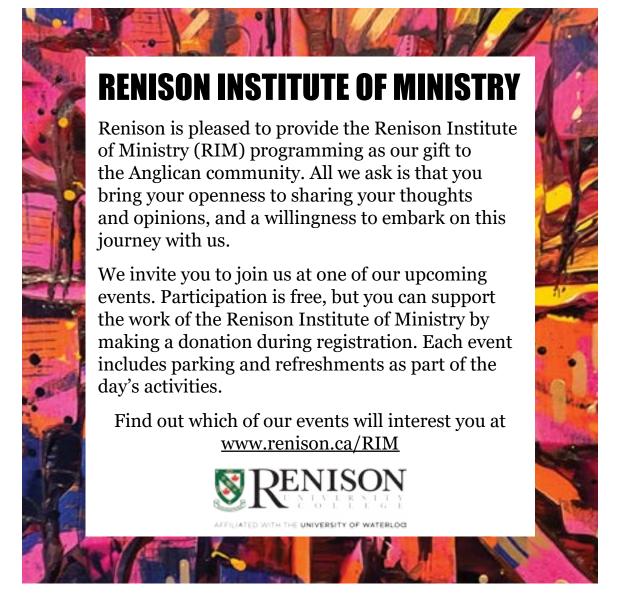
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### The wisdom of the desert: Home for the Heart

#### By Annette Procunier

ome for the Heart is the title of the funding campaign launched this year by the Sisters of St. John the Divine to refurbish their Guest House which is the only Anglican residential retreat facility in Canada.

The title is a genuine re-

flection of the attitude shared by anyone who has had the opportunity to become engaged with this compelling community and spend time in their home. In this day and age when monasticism is not really an integral part of the average Christian experience, becoming connected to such



a community is a rare and treasured gift.

treasured gift.
The word 'monasticism'
can conjure up many images
for people. It is often seen
as something ancient and
sem is not
which in many ways it is, but
it is also a way of being, that is
deeply connected to the world
as it strives to create a deeper

connection to God through prayer, service and community life lived under a rule of life embraced by its members. The Sisterhood of Saint John the Divine, an Anglican order of nuns, is Benedictine, and it lives under the rules of hospitality, honouring of creation, justice, respect for everyone

at St. John

the Divine

Convent

Prayer and the spiritual orientation toward prayer, scripture, and the seeking the presence of Christ in all things.

Labyrinth As an associate of the Sister

As an associate of the Sisters I have experienced the care, compassion and strength of being part of a community of believers and the solace that having a spiritual home provides. No matter where I live or what parish I am associated with, the constant presence of my Benedictine Rule of Life guides and accompanies me, as do the prayers, support, and encouragement of the Sisters.

Each day I find strength and a deepening of my faith through the daily office and my life of prayer which is

rooted in the Benedictine practice of reading scripture, meditation and listening. When worshiping with the Sisters I am always spurred to greater understanding when after each scripture passage the direction is to "Listen for the leading of the Spirit". This simple but meaningful phrase reminds me that it is the Spirit who guides and directs me and that my role is to listen and respond. Being part of a community of faith is a gift I treasure and look forward to continuing to nurture for the rest of my life.

Annette Procunier is a lay reader at St George`s Goderich.

### Anglican Church Women: Looking into the future

#### Diocesan ACW Future Committee

This issue of Huron Church News includes a copy of the Summary Report prepared by the Diocesan ACW Future Committee.

This report together with a more detailed report is the result of discussion over the past year to look at the future of the ACW here in Huron Diocese. The main two conclusions reached are that one size does not fit all and in order to continue communication is key.

The report was included in the ACW Annual Report and a copy of the detailed report has been sent to those

who have requested it. Both reports have been sent to the National ACW but we have not yet received a response. The conversation is continuing both at the National level and within other Diocesan ACW organizations.

Please read the Summary report and prayerfully think about the full content. As the ACW Future Committee continues discussions we are looking for furthering the dialogue beyond issues to growth. If you would like a copy of the full report, please email: acwfutures@gmail.com.

The Committee is looking for more participation as

we continue the conversation in the fall. If you would be interested in joining the team or wish to submit comments, please submit your contact information including your name, parish, email address and phone number to: acwfutures@gmail.com.

Be part of the team as we continue to build community and to build our New Normal as Women of the Anglican Churches in the Diocese of Huron! Your ideas will make it happen.

With appreciation for your support.

Jennifer Uttley, Diocesan ACW Future Committee Chair

### **Summary Report**

At the April 2022 Annual Meeting, a motion was made for the formation of a committee to determine what the structure of the A.C.W. (Anglican Church Women) should be as the church moves forward into the future. The motion was: Many churches no longer have a formal ACW group, but the work gets done. ACW needs to reflect the modern reality. A committee should be formed to form a proposal for 2023.

A committee of ten members was formed that included representatives who volunteered to serve from active parish ACWs and members of the Diocese of Huron ACW Diocesan Council who were selected by the ACW Diocesan President. The demographics of the members include small and large churches, rural and urban. The members are seniors.

As the work got underway, it was evident that a proposal for 2023 would not be possible because of many factors. After discussion, the Diocesan ACW Council voted:

THAT the original motion to form a proposal for 2023 be set aside to allow the Committee to further discuss the many problems found and to look into possible solutions.

#### Issues identified

In Committee discussions and with input from deanery members, a number of issues were identified summarized following.

- Aging population of ACW participants. Some have died, have mobility issues, don't drive and are not fully electronically capable.
- Fear of disease keeps some from in person worship.
  Pandemic measures sped up global changes.
- The ACW has lost its overall direction and sense
- of community. Many do not identify as an Anglican Church Women member.

   Many don't want to come out to a "meeting" even
- Many don't want to come out to a meeting ever after receiving many invitations.
- Some are already a Warden, on Parish Council, part of Altar/Chancel Guild, sing in choir ...
- Some have lost their church building

• Food Events have changed, and Craft/Bazaar Events have changed

#### ACW Ministries

We looked at the ministries in the parish/deaneries that have been successful and could still be viable. Events still rely on willing participants but help build community revealing God's love for one another through work and stewardship.

- Food Events such as parish suppers, pancake breakfast, baking pies and making soup ...
- Fun Events such as fashion shows, card parties, craft projects, Coffee Clatch ...
- Faith events such as prayer bowl, speakers, talk about our faith, telephone tree, movie night ...
- Educational events such as how to prevent being scammed and what do the various leaders/groups/committees actually do?
- Full time activities such as Nearly New Shop

The committee also looked at ACW outreach ministry listing current ministries in some of our deaneries. It was suggested that ideas be added to Huron Church News ACW page each month sharing our outreach activities. Great ideas come when we listen to what others are doing.

#### Conclusions

While there remain questions about the future of ACW, it became evident that one size does not fit all. It was noted years ago women's ministry had limited roles. Now in many parishes, women are heavily involved in everything around the church including Wardens and members of Parish Council so that the formal organization of the ACW often seems unnecessary. Much of the work is done by Parish Council committees with participation by both women and men.

mittees with participation by both women and men.
Communication is key. If ACWs are to continue we need to tell who we are and what we do. The Diocesan ACW has been without a representative for Communication for some time. ACW ministries need to be highlighted at the Diocesan, deanery and parish level to spread the news. There is a need for intercommu-

nication. Deanery representatives serve an important role in communication.

An article in the March edition of HCN asked for more feedback from the Diocesan community. Currently we have not received any feedback. Is it indicative of lack of interest or not understanding the goal or do we need to communicate in a different mode?

#### Questions we could not answer include:

- Should we or could we change our name? What might it be?Should the structure of the ACW Diocesan Coun-
- cil /deanery ACW or parish ACW change, or do we completely disband them? Are our structures appropriate to our changing world?

   Should we make the rules flexible for each church/
- parish/community encouraging each ACW to operate as they wish but continue to communicate successes?
- What is the word from our National ACW? Is the National ACW looking into structure changes? No communication from the National ACW so is it needed?

#### Where do we go from here?

- If the Futures Committee is to continue, will the current members continue and if it continues, we recommend additional members to replace those who resigned.
- Have a follow-up article regarding the report presented at The ACW Annual asking for more input so that we can collect information from the larger community
- Send the report to the National ACW for comment and ask for the status of their review.

#### ACW: More than a name

When the ACW was established in the 1960s, the first President wrote that ACW was more than a name. While the structure was developed to connect women together throughout Canada, most remain focused on their own parish. Many women remain committed to ministry and service sharing our common faith in Christ, even if they do not have an ACW.

### How Indigenous Ministries is going to save the Church

Excerpts from the Indigenous Ministries Missioner's presentation at Huron Synod 2023

By Rev. Hana Scorrar Missionary to Missioner...

hen I was told I was going to be Missioner, I knew that word would probably be misunderstood, it would be misconstrued. It would definitely need to be explained.

The words and symbols we use hold so much power; power many of us rarely linger on. Yet it is there. The words of mission and ministry can evoke significant metaphors and representations, and for the majority of us in the settler church, these are paired to outreach and community organization, the development of children's programming, or even our dreaded strategic plans.

But to the Indigenous church, the words take on a whole new meaning. Mission and missionary carry heavy weight, dripping with historical abuses and oppressive acts, as well as complicated political machinations on both the colonial power and the Indigenous side. These words are steeped in a complex and convoluted narrative, one that is not only found in the past.

And that's the thing, the key we must remember in our narrow definitions. They are from a time that didn't include people like me, or Ros, or our parishes. They are from a time when our way of understanding and being in the world was wrong and inhuman. They deny the wealth of knowledge from those not in power.

They define our words and symbols with their exclusion and their bigotry.

But rest assured, while I am PROTEST-tant, I am not Protestant. And Ros and I have gone back to our roots to find the bedrock on which to rest

Article 34 of the 39 Articles is about the Traditions of the Church, and states, "it is not necessary that traditions and ceremonies be in all places one, and utterly like; at all times they have been divers, and may be changed according to the diversities of countries, times, and manners, so that nothing be ordained against God's

Right there, we place the heart of our work. We are called to place the Gospel at the centre of the community, not to manipulate the community to fit the church.

This is the distinction I make in my role as Indigenous Missioner, the difference between the missionary role of the past and the future of reconciled relationship and the decolonized church. Firstly, our



roles are not ones of imposing culture and church polity. In missions of the past, the work of the missionary was not only to inculcate and inculturate the "heathen" to the "civilized" ways of the Western world and primarily the church, but it was also to set the stage for the degradation of traditional ways of knowing and being.

This way of thinking is closely tied to the understanding of conversion. We save souls through the forceable removal of their Indigenous identity, because of course the right way to be Christian is to be a mimicry of whiteness and Britishness.

Thus, the missionary's job was to replace the Indigenous identity with the Western one. Whereas the role of Mission-

er, and Indigenous Archdeacon, we believe are based on the difference between proselytizing and evangelizing, the difference between conversion and revelation. My job, then, lies not in inculturation, but rather in creating sacred space. I make room for the Holy Spirit to work, how and what that looks like is interpreted by the community. It is the difference between replacing traditional identity and ways of knowing and respecting traditional identity and ways of knowing.

We do not convert; we create opportunities for revelation to happen. We do not inculturate the people we serve to the settler ways, we inculturate the Gospel to the community. We imbed Christ among them, make the incarnational Jesus alive in their midst, understood as an embodiment of their identity as much as the identities of those in our settler churches.

We evangelize, yes, because we are called to share the Good News of Christ; but we do not proselytize. Christ belongs to us all, his body is many colours, many genders, many ages and abilities; and it is made one in the abundant love of God, not in the assumption of a superior human existence.

So, this all sounds good, but what does it actually look like?

#### **Team Ministry**

There are some important principles to our ministry.

Centering the Gospel in the community is one. A willingness and openness to learn is another. An honest acknowl-

a commitment to vulnerability and compassion, and, most importantly, a spirit of comradery. God got a team of three, and we needed one as well; so, a big part of how Indigenous Ministries functions is based around our team ministry model. Part and parcel to this team functioning is the team members themselves, Ros/Hana, Elaine Burnside, and John-Paul Markides make up the primary worship leaders and clergy of

edgment of weakness and gifts

our team. But we have been blessed with passionate and hardworking lay leaders in all of the communities we serve. By valuing the gifts that all our leaders bring to the table, we can work together to build relationships, develop ministries and missions, and encourage and support the skills, talents, and treasures our people have.

This is a big ministry, stretching far beyond the normal bounds of multi-point parishes, with Ros/Hana traveling from Six Nations to Oneida and Chippewa-Muncey to Walpole to offer worship and to participate in community events and church programming. We have also been engaging with many churches across the Diocese who are interested in wrestling with Truth and Reconciliation, as well as planting seeds for emerging or renewed community within Indigenous reserves

in our Diocese. Yet, with this large of a task, we do need help beyond our team. For that we have been truly blessed by Sam Thomas who has worked alongside us, being a beacon of support as we navigate this new ministry and a helping hand where we need it. We have also had immense assistance from Helen Booth, who in her position at Church House, has been our greatest champion against the insurance company and any other bureaucracy. But they don't have to be the only ones! Offer us your gifts and we will use them. If there's something you're particularly good at, we can find a place that needs that help. So, please, find us after

and talk with us about how we can create a bigger network of

#### Historical Budget and Strategic Plan

resources for our people.

Part of the plan for those resources is an in-depth study of how we are utilizing them. We are creating a 10-year historical budget to track the usage of financial resources across Indigenous Ministries, and to evaluate the current needs of our communities. We are also including a case study on how our team is being managed, especially with the insurance issues we've faced, the church buildings we have lost due to fires, and the intense spiritual climate of our Indigenous communities at present.

#### **Dossier of Missions**

This historical budget and resource management will also help us create clear paths for the large dossier of missions that Indigenous Ministries supports. Through support from the New England Company, as well as fundraised dollars, our Indigenous churches offer food pantries, free meals for community members and elders, cultural and language revitalization, such as a Cayuga Culture Camp which took place in Six Nations, a ribbon skirt project to help teach and offer resources for crafting traditional garments, language and story preservation on Oneida, and a drum project on Walpole Island.

We also support suicide prevention programs like Brightening the Spirit, Music for the Spirit, which gives kids access to musical instruments and music teachers, and a Life Writing Class where people get the opportunity to express themselves through written and oral stories. We have even had one of our members of Life Writing publish a book (The Metal Man, Drunken Pigeons, and Me by

Don Lynch – and if you want a copy come see us afterwards). Our Indigenous parishes have increased their missions over the past few years, and even through COVID, they prayerfully dreamed big dreams for the future of their communities, committing themselves even more fervently to God's mission. For our vision was not just to entice a few extra bodies into the seats on Sundays, but to make clear the way for the work of the Gospel. To feed the hungry, clothe the poor, give hope to the hopeless, and bring joy and love to our communities. Our missions seek to build the Kingdom, not our churches, and so we work for the good of our people, keeping liberation as our goal, not expansion.

#### **Diocesan Interaction**

But our ministry field stretches beyond just our parishes, and even our communities. A big part of the work we do is also engaging with the wider Diocese. Which can happen through

generous monetary gifts such as: • Scholarship program St.

George's Kitchener ACW gift of bursary/schol-

 St. Mark's donation to LA-IC's missions

We have also been involved in many community educational projects, particularly with St James Stratford, which has been a long-standing partner with Indigenous Ministries. St Aidan's has reached out to Ros to participate in their ongoing learning opportunities. The LAAMB parishes have been involved in a series of discussions called Listening to Indigenous Voices lead by David Franks and Janaki Bandara as well as hosting a Truth and Reconciliation event under the leadership of Catherine Miller. Huron University College and the students and faculty there have been actively committed to participating in this process, with educational talks and services at the Chapel. There is also hopeful renewal of relationship between St Andrew's Chippewa-Munsee and St Mark's in London, including a plan for an Orange Shirt Day activity; and there has been growing support for educational activities and more interaction with the resources provided by Indigenous Ministries, Bridge Builders, LAIC, and PWRDF.

We have also been engaged in reaching out to our former communities in Kettlepoint and Moriaviantown, to renew relationship and develop ways for their involvement in the Anglican Church. The Saugeens, which has never had an Anglican presence, is in conversation with both Ros/ Hana and Catherine Miller as we feel out what we can do to support their spiritual journey, and support for the land claim to Sauble Beach has been active in the Anglican-Lutheran community in the area, spearheaded by Brian Reis. Ros has also been connecting with traditional people through the Mohawk Chapel and has opened line of communication and healing with the Survivor Secretariat, those who speak for the survivors of residential

(Edited for print by Huron Church News. For the integral presentation go to: https:// diohuron.org/news/howindigenous-ministries-isgoing-to-save-the-church)

## But seek first His Kingdom...

Faith Witness at Huron Synod 2023

#### **By Scott Trinder**

or starters, I am a 'cradle' Anglican – brought up in Anglican – brought up in the Anglican faith since birth. Growing up, I lived in Windsor, and going to church weekly with my family and to Sunday School was something you did on Sunday mornings, because a lot of your friends were doing the same thing!

Church was part of the weekly routine. How times have changed! I remember my parents made me wear a "Fedora" hat to church and I hated wearing that thing! (Funny the things we remember!)

In my early teens, I was involved in our church's Youth Group; but I only attended because my friends were there, not because I was interested so much in church. In my later teens, I quit attending church altogether. I completely lost interest and purpose. I was doing

fine, without it. Fast forward to my adult life. I got married to my best friend, Dianne, and we found ourselves living in Wyoming Ontario. We lived about four houses down from St. John's Church and every Sunday, they rang the church bells. Forget about

After several weeks we gave in and thought maybe God was trying to tell us something. But seek first His Kingdom and His Righteousness, and all these things will be given to you as well. (Matthew 6:33)

A few years later, I changed jobs and moved to Sarnia, and

one Sunday we decided to attend Trinity church there. Well, it took us by surprise to say the least! A couple of guitars, clapping hands, raised hands, and people looking like they were actually really enjoying this worship time together! At the end of the service folks greeted us and invited us to stay for coffee. Before leaving, I checked out the church sign and realized we were in an Anglican church!!

Our spiritual growth began to blossom. Some of these folks seemed to have something good that I didn't have! Turns out, they had JESUS!

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. (Galatians 5:22).

I accepted Jesus as my Saviour in January 1982, while on a Cursillo weekend. Many people from Trinity had attended these weekends and either found Jesus (or more likely He found them!) or grew closer to Him. Honestly, I was quite scared to go, but my sponsor encouraged me to attend along with my wife Dianne.

As a new Christian, I found this love and peace that I'd never experienced before. *Therefore*, if anyone is in Christ, he is a new creation, the old has gone, the new has come!! (2 Corinthians 5:17) And I made the commitment to follow Jesus; to learn to love Him and to serve Him with the gifts He'd given me.

Which brings me to share that I've served as Treasurer at

Trinity, Sarnia for many years now. And one of the first things the Lord brought to my attention as Treasurer, was Tithing. (Yup, that T word that scares so many folks!) Be sure to set aside a tenth of

all that your fields produce each year. (Deuteronomy 14:22) OUCH – 10% – are you

kidding me?? "Return to me, and I will return to you," says the Lord

Almighty. "But you ask, 'How are we to return?' "Will a mere mortal rob

*Yet you rob me.* "But you ask, 'How are we robbing you?'

"In tithes and offerings. You are under a curse - your whole nation - because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. (Malachi 3:7b-10)

Tithing has changed my life! Very hard at first, for sure, but blessings as a result that continue to follow to this day.

Years ago, I had a month when funds were really tight, but I still paid my tithe, trusting that the Lord would provide. Approximately 2-3 days later I got a cheque from my grandmother's estate!! God did provide, and He always does.

Bottom line? The Lord owns 100%. He is only asking for 10%. By giving him our money

Diana

**Boland** 

with Bishop

Todd at the

service of

right off the top, everything else falls into place. God does provide! God is good all the time!

Some final thoughts... How

do we keep the fire going? How do we get closer to God?

Well, here's what I do – might be different for you.

For me, it's spending time with the Lord first thing in the morning. Bible readings, devotions...I've found "You Version" to be an excellent resource, that you can download for free. And PRAYER time. Spending early morning time in prayer with God helps to keep me focused on Jesus as I go about my day.

Something I started a few years ago was a Prayer Journal. I find that many mornings, a Scripture verse will jump out at me, and I put that in my journal. I also put my prayers in there, and then add a date when those prayers are answered. Looking back on answered prayer is faith building!

Then every morning I put on the full armour of God:

Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of

the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. (Ephesians 6:13-18)

Being in fellowship with other believers keeps that fire going too. And sharing with one another our faith stories too, is so important! Hearing how God is working in another person's life, builds up our own

The future is secure – God's got me, and I know that in Jesus, the victory has already been won but let's face it, there's often struggles and troubles along the way. But you know what? That's OK, because Jesus has promised He will never leave or forsake me, and I fully trust His promises. He has never let me down.

If you don't yet know Jesus, or if you're sitting on the fence, then today is the day to say YES to Him, to ask Him to reign in your heart and life, just as I did that Cursillo weekend back in

Jesus Loves you. He adores you! He forgives you. He knows you already, and Scripture tells us that He even prays for you.

If you do say YES to Jesus, simply tell someone - your spouse, your pastor, any true believer. Your life will change! Mine sure did and all for the better. But seek first his Kingdom and His righteousness, and all these things will be given to you as well. (Matthew 3:33)

To God be all the Glory. Scott Trinder is a parishioner

of Trinity, Sarnia.

### When God intervenes: You're not done yet! (Reflection on ordination)

#### By Rev. Diana Boland

une 4, 2023: Trinity Sunday. Four ordinary people were transformed by God's grace and Bishop Todd's anointing hands into people consecrated to God

It was a day of miracles, emotion, hilarity, and some anxiety. Reflecting on the day, I marvel at how God uses us in all our diversity, gifts, and shortcom-

How did I arrive at this point? The advantage of having lived a long life is that sometimes perspective gives us more clarity. I am a cradle Anglican, baptized in a small village church in the south of England.

It was during my teenage

years that I grew into my Anglican faith. My sister and I became very involved in the local village church. We rang the church peel of bells, sang in the choir, and sometimes attended both Morning Prayer and Even-



and we sang almost the entire service, including the psalms. I grew to love the liturgy, which, of finance. by the time I was 18, I knew Folks sometimes scratch mostly by heart.

Throughout my adulthood, my husband and I attended the local church, wherever we lived, and were very engaged in church life. For me, a career as a Tax Inspector followed well after all, Matthew was a tax collector! After emigrating

to Canada with our young daughter, I began a finance career of several decades as an accountant, then as a director

their heads when they try to link my two worlds – finance and ordained church ministry. 'How on earth did you make that transition?' I can only say that God guided me, quite slowly. I had felt quite ignorant about the Bible and theology, so my rector suggested that I

at Wycliffe College in Toronto. I eventually graduated with an MTS. Clearly God had plans of how I was to use this erudition. I had volunteered at a hospice for several years, and someone advised that hospital chaplaincy could be similar. Tentatively, I pursued a

could enroll in a course or two

part-time Clinical Pastoral Education course in Toronto. My first week showed me that God was indeed calling me to this work. Another year of CPE courses at the UHN hospitals in Toronto led to seven years of wonderfully fulfilling ministry at St Joseph's Health Centre in Toronto. Concurrently I completed an MDiv at Wycliffe College.

Unforeseen circumstances arose, and I needed to move closer to family. I expected to live a quiet life in a small town in North Huron, but again, God intervened – you are not done yet! I felt called, and at

my rector's suggestion, applied for ordained ministry. Now I was also scratching my head why would God call me now? Like Sarah, I asked 'will I have pleasure later in life?' The joy and privilege of serving others in parish ministry when most folks are hanging up their albs for golf clothes?

I was still wondering about the miracle of having reached this point when I entered St. Paul's on June 4. It seemed

a whirlwind of instructions - where to stand, sit, kneel, when all I could feel was the Holy Spirit in that place. I am immensely grateful that I have been called to ordained ministry, and that God has taken one well-worn soul and that despite

Rev. Diana Boland, TSSF, is the Assistant Curate to the Rector for St. James, St. Marys; St. James' Stratford and St. Paul's

all odds, I responded to the call

#### Pastoral Progressions

#### Appointments

The Synod appointed the Venerable Tanya Phibbs as the Secretary-Treasurer of the Diocese of Huron effective May 29, 2023.



Archdeacon Phibbs has been a priest in the Diocese of Huron since 1998 serving in several parishes and as the Executive Archdeacon since 2013. In this new role, she will provide support and assistance to the Bishop of Huron in 'things synodical' including acting as the Corporate Secretary to Synod and Diocesan Council, supporting strategic initiatives and oversight of canonical and synodical committees including Safe Church, Administration and Finance and Human

Resources. Bishop Townshend appointed the Reverend Diana Boland as the Assistant Curate to the Rector for St. James, St. Marys, St. James', Stratford and St. Paul's, Stratford effective September 1, 2023 with primary responsibility for St. James', St. Marys.

Bishop Townshend appointed the Reverend Canon Robert Lemon as the Rector of St. James', St. Marys and the Reverend Allie McDougall as the Assistant Curate to the Rector, St. James', St. Marys effective September 1, 2023 in addition to their current appointments at St. James', Stratford and St. Paul's, Stratford.

Bishop Townshend appointed the Reverend Peter Cial**lella** as the Interim Priest, St. James', Brantford effective July 16, 2023.

Bishop Townshend appointed the **Reverend Dr. Stephen** McClatchie as Archdeacon, Episcopal Office effective July



Archdeacon-designate Mc-Clatchie has been a priest in the Diocese of Huron since 2015 serving as an Associate Priest at the Collegiate Chapel of St. John, Huron University College and an Honourary Assistant at St. John the Evangelist, London. He brings to this position his deep experience in previous executive roles as the Associate Vice-President Academic at University of Regina, the Provost and Vice-President at Mount Allison University and the Principal of Huron University College. He has served on a number of diocesan committees and is currently the Chair of the Administration and Finance Committee. In this executive officer role, Archdeacon-designate Mc-Clatchie will provide support and assistance to the Bishop of Huron in 'things episcopal' including matters related to the formation and deployment of clergy, the Bishop's strategic initiatives and oversight of program and advisory com-

Bishop Townshend appointed the Reverend Greg Jenkins as the rector of the Church of the Holy Saviour, Waterloo effective August 1, 2023.

Greg was ordained and served in the Diocese of Huron before moving to the Diocese of New Westminster from which he is returning to

Bishop Townshend appointed the Reverend Jon Forbes as the interim priest at Canon Davis Memorial Church, Sarnia effective June 18, 2023.

Bishop Townshend appointed the Reverend Margaret Walker as Diocesan Cemeteries Coordinator (part-time) effective June 1, 2023.

Margaret remains the rector of St. George's, New Hamburg, Holy Trinity Chapel of Ease, Burford and St. Columba, Waterloo.

Bishop Todd Townshend appointed the **Reverend Dr. Justin Comber** as the rector of St. George's, Goderich and Christ Church, Port Albert effective August 1, 2023.

#### **Interim Appointments**

Bishop Townshend appointed the **Reverend Mar**ita Williams as the interim Priest-in-Charge of St. James, Cambridge effective July 3, 2023.

Bishop Townshend has appointed the Reverend Marty Keating as the interim Priestin-Charge of St. Michael and All Angels, London, effective May 16, 2022. Marty is a priest of the Diocese of Toronto who has retired to this area.

#### Inductions

On behalf of Bishop Townshend, the Venerable Osita Oluigbo inducted the Reverend Quenton Little as the Rector of the Parish of the Thames (St. George's-on-the-Wye, Thorndale, St. John's, Thamesford, Christ Church Chapel of Ease, Lakeside) and St. Peter's, Dorchester on June 11 at Christ Church, Lakeside.

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Hilton Gomes as the Rector of St. Stephens, Oldcastle, Church of the Redeemer, Colchester North, and Trinity, Cottam on the Feast of St. Barnabas, June 11 at St. Stephen's, Oldcastle. The preacher was the Venerable Graham Bland.

On behalf of Bishop Townshend, the Venerable Jane Humphreys inducted the Reverend Paul Silcox as the Rector of Church of the Epiphany, Kingsville. on June 25. The preacher was the Reverend Canon Dr. Tim Connor.

#### Collation

Bishop Townshend collated the Venerable Dr. Stephen McClatchie as the Archdeacon, Episcopal Office on the Feast of St. Stephen, Thursday, August 3 at St. John the Evangelist, 280 St. James St., Lon-

The preacher was the Right Reverend Terry Dance.

#### **Conclusion of Ministry**

The Reverend Stephen Martin concluded his ministry as the rector of St. Stephen's, Stratford effective June 30, 2023. Steve remains a priest in good standing in the Diocese of Huron.

#### Resignation

Mr. Jeff Malone has resigned as the Director of Finance for the Diocese of Huron, effective July 21, 2023. We wish Jeff well in his future

#### Retirement

Bishop Townshend accepted the request of the Reverend Canon Stephen Harna**dek** to retire as the rector of All Saints', Sarnia effective July 30, 2023.

Steve was deaconed in May 1984 and priested in December of that year. He has served the parishes of Grace Church, Brantford; St. Paul's, Palmerston and Christ Church, Listowel; St. Matthew's, Windsor; St. Aidan's, Windsor; and All Saints', Sarnia-Corunna.

Steve also served on the Catechumenate Network, the Companion Diocese Relationship Committee, the Family Life Committee including the Management Officer.

Family Camp Planning Team,

the Local Arrangements com-

mittee for the 2006 National

House and Spouse meeting,

Diocesan Council, Diocesan

Sub-Council, the Nominating

Committee, Liturgy Canada,

the North American Associa-

tion for the Catechumenate, as

Chair of the Church and So-

ciety Division with oversight

of the Huron Hunger Fund, as

Diocesan Chaplain to Youth

He was named to the Ca-

thedral Chapter of Canons in

May 2005. We wish Canon

Stephen every blessing in his

The Reverend Canon Car-

rie (CJ) Adams died on Mon-

day, May 29. Canon CJ was

ordained a deacon in the Di-

ocese of Moosonee in 1998

and priested in 1999. She

also served in the Dioceses

of Rupert's Land and Toron-

to before becoming the rec-

tor of Holy Trinity/St. Paul's

in Chatham with St. Thomas'

Chapel of Ease, Dover Town-

ship. Canon CJ served as the

Regional Dean of Kent and

on the Diocesan Council. She

was named to the Cathedral

A funeral service was held

at Holy Trinity/St. Paul's, Cha-

tham on Friday, June 2 with

Bishop Todd Townshend pre-

siding. May CJ rest in peace

Mr. David Parson died on

Monday, May 22, survived by

his wife Joan, children and

A parishioner of St. James,

Stratford, David served for

several years as the Editor of

the Huron Church News. He

was also a Lay Delegate to

Synod and was inducted into

the Order of Huron in May

A Funeral Service was held

on Wednesday, June 28, 2023

at 11:00 a.m at St. James' An-

glican Church, 41 Morning-

rest in peace and rise in glory.

ton St., Stratford. May David

Mrs. Maidie Chalk died on

Friday, June 16. Maidie was

the mother-in-law of Ms. Hel-

en Booth, Diocesan Project

and rise in glory.

grandchildren.

Chapter of Canons in 2023.

and as a Regional Dean.

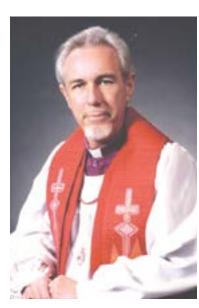
retirement.

**Rest in Peace** 

Please remember Sandra and Helen, their son and family as well as the rest of Maidie's family in your prayer. May Maidie rest in peace and rise

SEPTEMBER 2023

The Right Reverend Jack **Peck** died on June 29. We remember especially his daughter, Sheila, and son, David, and their families.



Bishop Jack was ordained a deacon on December 21,1956 and priested on December 21,1957. He served the parishes of Church of the Redeemer, London, St. Paul's, Princeton, Christ Church, Oxford Centre and Drumbo, St. Paul's, Southampton and St. John's, Port Elgin, Trinity Church, Sarnia, Holy Saviour, Waterloo, and All Saints', Windsor. Bishop Jack was appointed the Archdeacon of Essex in 1983 and later named a Canon of the Cathedral in May 1988. On September 19, 1990 he was consecrated Bishop and titled the Bishop of St. Clair. He retired in June 1996. Bishop Jack served on numerous diocesan committees and

The Funeral Liturgy was held on Saturday, July 8 at St. Mary's, Windsor with the Venerable Jane Humphreys presiding and Bishop Townshend preaching.

May +Jack rest in peace and rise in glory.

The Reverend Robert (Bob) Chandler died on Saturday, July 8. Bob was ordained a deacon in December 2008 and served the parishes of St. Matthew's, Windsor and St. Mark's-by-the-Lake, Tecumseh. He was a member of the College of Deacons and served on the diocesan Safe Church Committee. Bob retired from active ministry in 2014.

A Funeral Service was held on July 12 followed by burial in Victoria Memorial Gardens. May Bob rest in peace and rise in glory.

### General Synod: "The Anglican Church at its best"

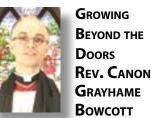
or years, I have often wondered what it wou wondered what it would be like to be part of the national council of the Church that gathers once every three years for a time of worship and fellowship, of communication, of addressing business and ministry actions concerning Anglicans across the country, and for a time of telling the story of how God is alive and at work through the outreach of local congregations, dioceses and in our responsive caring of the needs of people around the world.

This triennium gathering is called General Synod, and it was a privilege for me to experience it as a representative of the Diocese of Huron this year.

In a series of orientation presentations leading up to our week-long gathering in Calgary, the General Secretary of the Anglican Church of Canada, Ven. Alan Perry, described General Synod as "The Anglican Church at Its Best."

What did he mean by this? Well, Alan explained that it is only when the church gathers together representatives from all our diverse, respective dioceses and communities that we are able to see and hear the tapestry of cultures, geography, traditions and theology that make up the whole of our church. This was certainly my first impression of General Synod this year!

Beginning with an indigenous smudging ceremony hosted by National Indigenous Archbishop Chris Harper and respected elders, our gathering blended together a week's worth of worship and meetings. Reflecting the tapestry of our full communion relationships, our worship was expressed by Anglican, Evangelical Luther-



an and even Moravian traditions of Christianity. This year Anglicans in Canada voted to embrace a full communion relationship with Moravian Christians in Canada. Our two churches share our origins from the Reformation Movement. Anglicans and Moravians also share episcopal traditions and a foundation of creedal beliefs. As a gift to us, the Moravians hosted a Love Feast. If you have never heard of this liturgy before, I invite you to Google it! It is a beautiful expression of Christian fellowship.

While there was much business to attend to, our meetings were deeply steeped in prayer. From early morning Eucharist services to Midday prayer to a beautiful Lutheran Holden Evensong, our times of praise including music and prayers from various genres, styles and eras. This brought a liturgical richness to our worship that appreciated the past while embracing some contemporary innovation and new musical compositions. General Synod, this year, was

also referred to as "Assembly". The reason for this was that delegates from Anglican dioceses across Canada discussed matters of business alongside our sisters and brother from the Evangelical Lutheran Church in Canada, highlighting both the commonalities of our churches and some differences! Our respective national bishops, Archbishop Linda Nicholls and Bishop Susan Johnson, have



**Team Huron Synod 2023** 

journeyed as friends for many years. They have led us in their vision of further cooperation in the years ahead

Sometimes Anglicans disagree, strongly! Sometimes we hold different conflicting views of outreach, governance or theology. This was certainly the case this year, however, for the most part, it seemed that most disagreements were expressed with high degree of respect and even with the changing of opinions. If ever you hear someone suggest that there is a single "Anglican way" of doing things, my experience has taught me that this is certainly not the truth. Anglicans, at least in Canada, are diverse in their opinions, in their theology, in their cultural histories, in the financial resources within their ministry contexts, and even, sometimes, in their understanding of what the Church should be and how it should operate. Yet, General Synod draws us together as one family of Anglicans, with many shared

outreach Among the items of business addressed was the introduction of a new liturgy in the Anglican Church that had been designed to embrace and support members going through a gender transition. It was moving to witness the majority support for this liturgy, but even more

ministries, values and Christian

moving to see a number of youth delegates speaking passionately, from their own

experiences, in support of it. We also explored the role of governance in the Church, particularly relating to the voting rights of bishops. Should a Diocese, like Huron, only have one bishop able to vote at General Synod when others like the Diocese of Toronto or the Diocese of the Arctic have several bishops who are able to vote? How is the vote of a bishop representative of the diocese that individual serves? As you can imagine, there were a number of resolutions debated and then, ultimately, deferred to allow for further time to research discuss and frame any potential changes for general assemblies in the future.

Yet another gift was the report of the PWRDF and Anglican Foundation. We got to see and celebrate how much of an impact Canadians make in our own country and around the world: in supporting poverty initiatives, health care, international development, through advocacy, education and through ministries of reconciliation. We don't always get the chance to appreciate the breadth and depth of our national ministries, because often in our local congregations we don't hear about all the details. Among the many highlights

of my first experiences of a General Synod was to see members from our own Huron delegation recognized for their deep commitment to our Church. Archdeacon Tanya Phibbs was elected as the Deputy Prolocutor of General Synod; Huron also celebrated the election of Dorothy Russell-Patterson to the Council of General Synod. The only aspect of Gener-

al Synod that, at least in my

opinion, didn't reflected the motto of "The Anglican Church at Its Best" was our discussion around a resolution that would have extended Archbishop Linda Nicholls' term as Primate. Next year Linda turns 70 – a mandatory retirement age for the Primate. A resolution was moved to extend Linda's term to allow for her to serve (less than one year) past the retirement age right up until General Synod 2025. Sadly, for various reasons that included a great deal of politics, this resolution was defeated. This means that our Primate will retire next year and that we'll have an acting Primate in the person of Archbishop Anne Germond (in addition to her other roles as the Bishop of Algoma, Moosonee and Archbishop of Ontario).

The final announcement of General Synod 2023 was to share the news that in 2025 we will be hosting General Synod in London, Ontario! This will be an exciting opportunity to showcase who we are and how Huron's Anglicans are part of the great tapestry of "The Anglican Church at its best".

Rev. Canon Dr. Grayhame Bowcott serves as rector of St. George's, The Parish of The Blue Mountains and as Program Director for the Licentiate in Theology at Huron University.

## New beginnings – a chance to learn and grow

By Rev. Canon Val Kenyon

love September. Perhaps **—** it is the coolness in the air that slowly returns to us as summer fades into autumn? Perhaps it is all the appeals to get ready for another year at school, new clothes, new books, new devices?

Perhaps it is all the programs in our churches and all around us that begin in September, a month that while unofficial, seems to mark a new year and new beginnings.

This idea of new beginnings made me think of new beginnings in Scripture, and of two in particular. The first was God's calling to Abram and Sarai, at the ages of 75 and 65 respective-



CANADA Education for Ministry is spiritual, theological, liturgical, and

practical formation for laypeople. EfM is about integrating faith and life, and communicating our faith to others.

ly, to pack up all their belongings, to leave behind all that was familiar to them and to head off to something new, something largely unknown (see Genesis 12). And then there is the calling of Matthew, (Matthew 9), a man of questionable moral character, (certainly in the eyes of his neighbours) whom Jesus

approaches with an invitation to follow Him, again not providing many details as to just what Matthew might expect in this new life. We can't help but note that in both of these instances to move forward into what was next, each of them would have to move out of something known, familiar, even comfortable. That seems to be the trademark of many callings... they ask us to first move out of something before entering into something. It was true for Abram and Matthew, and it continues to be true for us.

Conceivably not in all cases, but certainly in many, we cannot get to the next thing that God has for us until we let go of aspects of where we are. This can be challenging as we often are very fond of where we are. And yet, as disciples of Jesus, ever learning and growing, moving out of and into is often at the core of transformation.

As we find ourselves in the middle of this season changing all around us, this season of new beginnings, are we asking

ourselves, Scriptures like these invite us to consider to what is God calling us to today, and possibly even, what is God call ing us away from today?

As the new groups of EFM are forming this month, perhaps Education for Ministry is a part of where you are being called to move to today. We are always pleased to talk to you about the possibilities. For any additional information, or to arrange an information session that works for you or your group, we are just a phone call or an email away. Please contact Libi Clifford, the Diocese of Huron EfM Coordinator or myself at EFM@ huron.anglican.ca

Rev. Canon Dr. Val Kenyon is EFM Animator in Huron.

fast approaching. This year's

theme is "Let Justice and Peace

to consider what it looks like to

let justice and peace flow in our

world. This season invites us to

intentionally reflect on our rela-

tionship with Creation and with

one another. To what extent do

we value what God has made?

To what extent do we respect

the dignity of everything and

resources we consume? How

can we know better and do

better?

everyone that contributes to the

The Season of Creation be-

gins September 1 and extends

through October 4. Resources

are available at https://seasonof-

creation.org/. This website in-

cludes a celebration guide and

links to videos and resources

to help individuals and congre-

gations celebrate this season.

May we all take time to honour

God's gift of Creation in ways

that enable Justice and Peace to

Flow this year and beyond.

Rev. Chris Brouillard-Coyle

is a tri-chair of SEJH and a

Flow". This is our opportunity

### Honouring gifts of Creation: Let justice and peace flow

By Rev. Chris **Brouillard-Coyle** 

he Internet can be filled with pearls of wisdom. Recently I came across a story where a farmer tells his son the secret of life: The cow doesn't give milk. The message is meant to be simple. The cow doesn't give milk. The farmer must get up at four in the morning, walk through the corral full of manure, tie the tail, hobble the legs, sit on the stool, place the bucket, and milk the cow. In other words, people must do the work.

Hard work is important. Still, reading through this description of work, I find myself thinking that there is another metaphor imbedded in this story: The cow doesn't give milk. We take it from her. She really doesn't get a say in the matter as her tail is tied and legs hobbled. Her contribution really doesn't matter in this telling as the focus is on the work of the human. Yet, it doesn't matter how hard a human works, without the cow,

there would be no milk.

### SOCIAL AND ECOLOGICAL JUSTICE





Yes, I get that is a very simplistic statement as there are many different types of milk. Still, the point remains valid. We need cows, goats, sheep, almonds, oats, and other resources from creation to make the milk we consume.

What happens when we intentionally reorient our understanding of the process-

es to value the contributions of creation? What does it look like to give thanks to the cow for what she has provided? What does it look like to see the cow as a beloved creation of the Creator? What does it look like to continually remember that our work is not the sole contributor to the benefits we enjoy?

What if the secret of life, the secret to our sustainability, is that we need to fully acknowledge all that is necessary for us to have milk? What happens if we pause to consider that the cow needs food from the land to produce milk and that food needs soil, and sunlight, and rain to grow? What if we realize there is inherent wisdom in creation that creates opportunities for farmers to acquire milk and processes and people through which that milk is bottled and delivered to stores so that we can purchase and consume it? What does it look like for us to give thanks truly and humbly for all aspects of creation and all those people who enable milk to be available to us?

What would it look like for us to change the message: 'the cow doesn't give milk', to something more akin to 'creation and hard work make it possible for the cow to share her milk with us'? To what extent would this change of focus challenge us to treat cows and soil and people with greater respect and dignity?

tri-chair of Justice League of The Season of Creation is

## What can I give Him, poor as I am?

#### By Ven. Graham Bland

"The world is too much with us; late and soon,

Getting and spending, we lay waste our powers;—

Little we see in Nature that is

We have given our hearts away, a sordid boon!"

n 1807, William ■ Wordsworth laments the loss of our humanity in the Industrial Revolution:

"We have given our hearts away!"

This may be a commentary on our own times, too. Except



now, our losses may even be compounded. The economic machine grinds down and threatens our human nature and is an existential danger for the wider Nature to which we belong. 'Growth!' is the watchword - yet, with enormous irony, it only signals our

diminishment. "We lay waste our powers ... We have given our hearts away."

Later in the 1800s, in some other 'Bleak Midwinter', Christina Rossetti asks and answers: "What can I give Him, poor

as I am? If I were a shepherd, I would bring a lamb;

If I were a Wise Man, I would do my part; Yet what I can I give Him:

give my heart." Consider the world of difference between 'giving our hearts' and 'giving our hearts away'. Wordsworth laments

that by our 'getting and spend-

ing' we sacrifice of our hearts. He longs for us to recover our hearts, to 'spend' our days, our energies and our lives in harmony with Nature, rather than at odds with Her.

'Give your heart' ... to something or to someone who cares about you - God or Nature and your heart swells within you to empower you and enlarge your spirit.

'Give your heart away' ... to someone or something who cares not a bit about you - and you shrink, lose your power and your spirit is diminished.

Stewardship – the subject of this article – is about a choice

treasure. All of that flows from a more important choice ... Disciples of Jesus ask: Have I chosen to 'give my heart away' to some lesser god? Must I, therefore, choose to reclaim it and 'give my heart' again to

I make as a disciple of Jesus. It

is not so much a choice about

how I use my time, talents and

God, my heart and soul will grow and thrive, and all Nature will sing in me once more. What can I give Him, poor

God's will and ways? For in

as I am? ... Give my heart.

Graham Bland writes for the Diocese of Huron Stewardship

### Be ready to shift your social media presence!

witter, once a vibrant **L** and accessible platform, has gradually become a victim of its new owner's chaotic whims, making it increasingly difficult for users to engage and communicate effectively.

After Elon Musk's purchase of the platform, it introduced various features and changes that have contributed to its dwindling usability, leaving many users frustrated and disenchanted.

Twitter's struggle with misinformation and the spread of fake news has further deteriorated its usability. After firing most of its staff, efforts to curb the dissemination of false information, misleading tweets are finding their way onto the platform in greater quantity, sowing confusion and mistrust



**L**EVESQUE among users. This issue has

made it increasingly challenging for individuals to discern between reliable and unreliable sources of information. The rise of bots and automated accounts has also impacted Twitter's usability

negatively. These automated accounts often engage in spammy behaviour, flooding the platform with repetitive, irrelevant, and often hateful content. As a result, genuine user interactions are buried

under a barrage of automated messages, making it difficult for users to have authentic conversations.

> X's best days are behind us now. It is time to start looking forward to where the new Agora will be to genuinely connect with the mission field and seekers. Three new platforms are moving to fill the space left by Twitter's impending demise.

Needless to say, Twitter or

The first is Bluesky. Jack Dorsey who founded Twitter and left the company when Musk finalized the purchase has backed this alternative social networking platform. Much like when Twitter itself launched those many years ago, the site is for members only but is growing regularly

as a player in this space. The next is Mastodon, which

is a decentralized opensourced federated social media platform, to which anybody can contribute code, and which anyone can run on their own server infrastructure, if they wish, or join servers run by other people within the fediverse network. The learning curve is a little steeper for the average user and uptake on the platform has been slow.

Finally, there is Meta's Threads, linked to an Instagram account. And while the transition to Threads is much easier, especially if you are already familiar with Instagram I worry about one company owning all the social media platforms. Facebook, Instagram and Threads would all be

under the one banner of Meta and Mark Zuckerberg.

It will be interesting over the next year to see which platform will become the preferred destination. For the church at this moment, the most logical action is to migrate to Threads. But a word of warning, the landscape may shift quickly, especially once Bluesky moves from members

only to an open platform. The key to this shifting landscape is adaptability, be ready to shift your church's social media presence to be where the mission field is going rather than where it has been.

Rev. Marty Levesque is the rector of All Saints' in Waterloo. He served as diocesan social media officer. martylevesque@diohuron.org

# The existential longing of "Barbie"

The following reflection contains spoilers for the "Barbie" film, proceed with caution!

ove her or hate her, the Barbie doll has been a staple of popular culture since her invention in 1959.

Although the popularity of Barbie has waned in recent decades, there exists enough brand recognition and nostalgia for generations of women for the newly released "Barbie", directed by Greta Gerwig, to be a smash hit. It is currently on track to make \$1 billion at the box office and has been hailed as a critical darling. I myself have seen it twice,

the first for the purposes of this column and the second because I found myself delighted by its depth, nuance, and theological potential. We must be honest, this film is undoubtedly a 2-hour commercial for Mattel products, but it is also a thoughtful meditation on womanhood, the successes and failures of feminism, masculinity, capitalism, motherhood, and even existence itself. What was thought to be a fun, fizzy popcorn movie about North America's favourite girl-boss doll is catching audiences off-guard with its exploration about what it means to be alive, embodied, and fulfilled. Two things can be true at once!

Margot Robbie's "Stereotypical Barbie" gets a taste for the



FIELD NOTES

REV. ALLIE **McDougall** 

womanhood through the lens of Gloria, a disenchanted and depressed working mom who has been playing with her adolescent daughter's dolls Barbie gets a taste of existential dread, self-loathing, and yearning that are incompatible with the plastic perfection of Barbieland. In the process of learning how strange and is, Barbie also learns how enriching and beautiful life can be when people (women especially) are not constrained by stereotyping or pressure to conform to an impossible standard.

struggles and challenges of

Barbie's journey leads her back to her creator – quite literally. In the third act, the spirit of Ruth Handler, the inventor of Barbie dolls takes a prominent role in the transformation from doll to human and the two share the moment in which Barbie takes on humanity as mother and daughter, Creator and creation.



The scene evokes Martin Buber's I-Thou dynamic when Barbie declares to Ruth that she no longer desires to be the idea, but the one who does the imagining. The transformation from object to subject is ultimately what grants her humanity. Atop this realization, popstar Billie Eilish sings "What Was I Made For?", written specifically for the film's soundtrack. The poignancy of this climactic scene has been catching viewers off-guard with its symbolic power, this

writer included. The wild success of the film indicates that the deeper themes of "Barbie" are striking a chord within this cultural and existential moment. Greta Gerwig, the director

and co-writer of the film, has openly discussed the Christian and philosophical influences on the script, which was completed at the height of the pandemic. Barbie, as a product, has long been a canvas for girls and women to project their hopes and aspirations onto.

The product's current tagline is "You can be anything!". In Barbie, we have the ideal vehicle for exploring the alienation and disorientation the accompanies modern living and Gerwig expertly plumbs the depths of possibility in the film. Entrapped by the impossible paradoxes of womanhood but enchanted by the range and beauty of an imperfect life, Barbie's existential crisis is a mirror into our own

grappling with meaning-making and identity. The resonance of "Barbie"

within the culture illustrates and exposes for the Church just what the spiritual yearnings of the day are. People are struggling to differentiate themselves outside of the constraints of gender roles and the standards of success and perfection dictated by capitalist patriarchy. They are seeking to connect with and gain the approval of their Creator, whether they acknowledge that Creator to be God or not They are struggling to embrace and define identities for themselves that are nuanced and authentic to the human experience The Church has the theological and spiritual resources to help people address the themes exposed by "Barbie", which is perhaps the most surprising entry point for us into the world of secular pop culture. The phenomenon that is "Barbie" offers an opportunity to open a conversation in our families and communities about existence, meaning, and identity. To quote Aqua's "Barbie Girl": Come on Barbie, let's go party!

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# Power tends to corrupt, and absolute power corrupts absolutely

n 1209, Pope Innocent III persecuted a particular anti-Catholic sect, the Cathars.

They spoke against the church's many faults, not just rejecting critical aspects of Catholicism but the authority of the Pope. Several hundred known Cathars resided in the peaceful City of Beziers in Southern France. The Pope commissioned Crusaders to weed out the unwanted.

To save the Pope's loyal

followers, The Bishop of the Church in Beziers tried to broker an agreement in which the community would hand over the supposed "heretics "or, at least, have all the Catholics leave before the bloodshed. The City refused. Catholics and Cathars had lived there together for many years in supportive harmony.



REV. JIM

As I SEE IT

On July 22, the Crusaders attacked. All inside Beziers, regardless of age and sex, and including priests, were slaughtered. The number of deaths totaled almost 20,000. A number that is likely too high but underscores the level of destruction and violence.

Before the full-scale attack, the Abbot in charge (assigned by the Pope) was asked by a troubled Crusader, "Sir, what shall we do, for we cannot distinguish between the faithful and the heretics." The Abbot,

anxious that many Cathars, fearing death, would pretend to be Catholic, replied, "Kill them all, for the Lord knoweth them It's hard to understand the

cold-heartedness of the Abbot. We know the early church had to chisel out a place for itself amongst people of different cultures and traditions. We also understand that some sincere people felt the need to protect the Christian story from being either watered down or manipulated for personal gain, which can all lead to an assumption that the church lived in fear. And because of the church's actions, exemplified in the bloody massacre of Beziers, the more Power it gained in the world, the more that fear grew alongside it. Nobody wanted to

lose what they had. The more

they had, the more they needed

to fight to keep it.

Is there a lesson here? Indeed, and it is one we all know. 'Power tends to corrupt, and absolute power corrupts absolutely.' When one's power increases, without extreme caution, one's morality decreases. And too often, the backslide is justified by some self-protective excuse. Or some conviction to a cherished cause.

Though we are more open-minded regarding race, sexuality, and faith perspectives, we still have built a sense of entitlement into our culture. In other words, stability is priced more than vulnerability, control is preferable to be controlled, and saving for the future is considered more prudent than letting it 'all ride'

Yet the very nature of these values demands an increase in

our power base. Fatefully, as the culture emphasizes this entitlement, it pits one against the other. And as we are inarguably systemically dependent on cooperation (a lesson well taught by Covid), we find ourselves in a quandary.

Let me entertain a bit of preacher pride; Jesus teaches us to let the weeds grow with the grain because as you cut away the weeds, you risk destroying the fruit. As I see it, success is not in Power gained but Power given away in an attitude of gratitude, servitude, and fortitude. As some would say, it is a 'hero's journey.' It builds up and only very cautiously knocks down.

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### On being Christian... and being Canadian

n recent days there has been some discussion about whether or not it is a good idea to offer the Canadian Citizenship ceremony as an online experience.

I am firmly of the belief that would deprive anyone seeking to become a citizen of Canada of an essential experience as their life's journey takes a new and exciting direction. Raising your hand, swearing or affirming your allegiance to your new country of choice, is a crucial conclusion to the lengthy citizenship process. Standing up and declaring what it is that you believe, is not an unfamiliar experience for those who declare, in a public setting, each and every Sunday, that they are followers of Jesus Christ.

Sunday, July 2 of this year was in the midst of the Canada Day Weekend. As wildfires swept across the landscape, we were all invited to celebrate our identity as Canadians and give thanks that we live in this wonderful country. We prayed for the firefighters, those who were displaced from their homes and those who had lost everything because of the cataclysmic devastation of the wild.

As an immigrant, I truly value and appreciate the opportunities which this country has given to me for more than





A VIEW FROM THE BACK PEW REV. CANON CHRISTOPHER B. J. PRATT

half a century. (I admit that statement sounds a bit dramatic, but it is legitimate, so why not?!?) I held a Bible firmly in my hand as I took the Oath of Citizenship and made my commitment to claim Canada as my home.

The Bible had been given to me at the time of my ordination as a priest. I had marked the place which had served as the inspiration for the motto for Canada which appears on the Canadian Coat of Arms.

(This is a quiz...the answer is at the end of this article.)

On that Sunday morning in July, it seemed to me, especially since the wording has changed in recent years, that as a community of faith we could also celebrate our identity as Canadian citizens by offering the Canadian Oath of Citizenship. We affirmed that part of our identity as we said together:

I swear (or affirm), that I will be faithful and bear true allegiance to His Majesty King Charles the Third, King of Canada, his Heirs and Successors, and that I will faithfully observe the laws of Canada, including the Constitution which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Metis peoples and fulfil my duties as a Canadian Citizen.

An interesting result of that experience was that after the service, there were some members of the congregation who approached me to indicate that had been a meaningful moment for them, because, for whatever reason, that had been the first time they had ever been invited to celebrate their Canadian Citizenship by offering the Citizenship Oath.

Because I was going to be returning later on in the month, I also gave the congregation some homework. I asked them to find out what are the "duties" of a Canadian Citizen.

A couple of weeks later, I returned to the congregation to discover that a number of people had taken me seriously and had done their homework!

The duties of a Canadian Citizen include:

- Obeying the law
- Taking responsibility for oneself and one's family
- Serving on a jury
- Voting in elections
- Helping others in the comnunity

- Protecting and enjoying our heritage and environment (Taken from a Government of Canada Citizenship website)

If all of this was a journey of exploration into the world of personal identity as a Canadian Citizen, it becomes important to compare and contrast that experience with what it means for us to declare our identity as people of faith. On a frequent basis we proclaim our identity as followers of Jesus when we boldly proclaim, "I Believe", as we worship. We have the opportunity from time to time to declare how we will put our faith into action when we state that, in the words of the Baptismal Covenant, that, with God's help we

- Continue in the Apostles' teaching and fellowship
- Persevere in resisting evilProclaim by word and
- example
   Seek and serve Christ
  - Strive for justice and peace
- Respect, sustain and renew the life of the Earth.

It is interesting to note the parallels and commonality of these two essential elements of our identity when we declare ourselves to be both a person of faith and a member of a national community. Each facet of our life needs to be a focus of regular review. Does our frequent declaration of our faith numb us to the expectations which a life of faith demands? Does the infrequency of our declaration of citizenship leave us in ignorance of what is expected of us as members of Canadian society?

There are many facets of our lives which serve to define how others see us. As we look into the mirror each day, we need to be comfortable with how we define ourselves.

By the way, I had promised you the answer to the question regarding Canada's motto. It is "From Sea to Sea". (Psalm 72: 8)

Rev. Canon Christopher B. J. Pratt has retired from full-time parish ministry but continues to offer priestly ministry in the Diocese.

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# It's for the birds: See, hear, pause, pray...

his summer I was able to vacation and visit family, for a short time, on beautiful Salt Spring Island in B.C. Wonderful company, wonderful adventures, wonderful food and wonderful landscapes.

If you have never been to Salt Spring Island, it is an island that shows off the beauty of creation. Tall firs and cedars cover the sides of the roads and rising up with the mountains. Abundant green ferns and mosses provide a richness of ground cover that on every trail you expect to see small fairy folk and gnomes working away on their daily chores.

My attention on this trip seemed to be captured by the birds. It is so silent and remote, where I stayed, it was impossible to miss the cawing of the crows. However, what I found more striking, than the cawing, was the shadows of the crows in flight projected on the tall fir trees surrounding the home where I stayed. (Remember doing shadow hand puppets on the wall as



Laurel Pattenden

Jesus gifted us with peace, but we refuse to unwrap that gift. As a result, our hearts have grown dull, our ears do not hear, and our eyes have become shut.

kids.) These "crow shadows" flew by, hundreds of feet up on the trees. Weaving in and out. entertaining and mesmerizing me as I sat on the porch. Silence and shadows.

On my arrival and departure, I was able to stay in Victoria for a few nights. Now, while in Victoria it was not the sighting of the seagulls that caught my attention. It was



Laurel
Pattenden.
MANY
FEATHERS.
Ink and
markers,
2021

their cry and squawking in the late evening as the city gets quiet. The sound would penetrate the walls and windows of the apartment. It was as if their cry was a monastic call to become silent and rest.

I was hoping to see some ravens on Salt Spring Island, and I may very well had seen some without knowing it as I am not a "birder". However, I did see a small bronze statue of one in Victoria. The words accompanying the statue said that the raven is a songbird. In

fact, the largest songbird. I was also hoping to hear the owls at dusk on Salt Spring Island. Unfortunately, grandma had priorities as this was our usual Disney movie time (plus junk food that goes with the movie!) and did not hear any owls.

There was lots of other wildlife, more unique to the rain forest coast, to see and admire but it was the crows and the seagulls that got me to pause. Interestingly, I can see both birds where I live in Ontario. Perhaps it was the "pause" I got on vacation to be observant of their presence.

God commands us to rest. To remember to take sabbath time but we usually don't. Jesus gifted us with peace, but we refuse to unwrap that gift. As a result, our hearts have grown dull, our ears do not hear and our eyes have become shut. We prefer the "daily grind" that does exactly that. Grinds away at us. Dulls our hearts, plugs our ears and shuts our eyes. If not, why did I not marvel at the crows and seagulls in my own backyard?

Perhaps bird "spotting" and their songs is our monastic call to prayer. Both a morning prayer and an evening prayer call to open our eyes, sharpen our hearing and cast off our dullness of heart. Birds. See. Hear. Pause. Pray.

Repeat as often as the heart needs.

Laurel is retired and likes to spend her time in her art studio.

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